

"THE WORD" which "was in the beginning with God," and "was God," voluntarily undertook the office. Now, although this be a poetical license, yet we must allow that the mission of the prophet Isaiah to the Jews bears a striking resemblance to the mission of the Messiah; and it must also be allowed that the conception of the poet is powerfully sustained by the expression of the Royal Psalmist, when he says, "Burnt offerings and sin offerings hast thou not required—Then, said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God;" or, as it is more pointedly expressed by St. Paul—"Then said I, Lo I come, (in the volume of the book it is written of me,) *to do thy will O God.*" The promise is made to Adam "of the seed of the woman." It is renewed successively to Abraham, Isaac, and Jacob—their posterity are chosen "to be a special people unto himself," not because they "were more in number than any people," but "because he would keep the oath which he had sworn unto their fathers." They are put into possession of the temporal Canaan, "not for their righteousness, or the uprightness of their hearts," but for the wickedness of the Canaanites, and that he might "perform the word which the Lord sware unto their fathers, Abraham, Isaac, and Jacob." And a ceremonial law is given to them of which the sacrificial part is typical of the sacrifice of Christ. The coming of the Messiah is foretold by the prophets from Isaiah to Malachi. His forerunner, who was to "prepare the way before him," appears among the Jews preaching the doctrine of repentance, and declaring the kingdom of God to be at hand, and finally the incarnate God himself descends on earth, takes upon him the form of a servant, goes about "doing good," and sets us an example in all things, until the hour of his offering up "for us men, and for our salvation." Such were the mighty preparations for this all-atoning sacrifice.

With regard to the extent of its beneficial effects, it will be sufficient to remark here, that they extend to all on condition of repentance, faith, and obedience.

Such is the love of God to us manifested in our redemption from the "wages of sin."

What manner of persons "therefore ought we to be in all holy conversation, and godliness." "By being justified by the blood of Christ," we shall be saved from wrath through him in whom alone there is salvation. For "there is no other name under heaven given among men whereby we can be saved, but that of Jesus Christ." He is made unto us wisdom, and righteousness, and sanctification, and redemption. We could not be redeemed with corruptible things, but only with the precious "blood of Christ." He only could disarm death of his sting—he only could render us acceptable to God. Words cannot express how interesting this doctrine is to us. It teaches us the value of our souls, and that we are redeemed for the purpose of being made